WESTERN DESTINY

FIFTY CENTS

THE GOLDEN BOX
A. G. Dunbar Roy

THE FALL OF ROME
Roger Pearson

WATTS — AND AFTER
E. L. Anderson

COMMUNISM AND CULTURE
Brian Bradshaw

VENICE — A CLASSIC REPUBLIC
Edward Langford

HEAD OF THE EMPEROR AUGUSTUS

VOLUME X NUMBER 9 NOVEMBER, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

Volume X Number 9

November, 1965

EDITOR
ROGER PEARSON

ASSOCIATE EDITOR
E. L. ANDERSON, Ph.D.

CONTRIBUTING EDITORS
AUSTIN J. APP, Ph.D.
IVOR BENSON
BRIAN BRADSHAW, A.R.C.A.
A. K. CHESTERTON
BRIAN COYLE
EARNEST SEVIER COX
GERRIT DAAMS, Ph.D.
ADM. SIR BARRY DOMVILE K.C.B., C.B., C.M.G.
ARTHUR EHRHARDT
HENRY E. GARRETT, Ph.D.
C. M. GOETHE
S. V. HOLROYD
RICHARD KELLY HOSKINS
CALVIN I. KEPHART, Ph.D.
ROBERT KUTTNER, Ph.D.
EDWARD LANGFORD
FABRICE LAROCHE
IAN BRUCE MACLEOD
FRANK MEYERS
RALPH MILONE
ANDREW PAUL
HENRY VON S. POTWOROWSKY
JOSEPH M. SALMON
HERBERT C. SANBORN, Ph.D.
DREW L. SMITH
DEREK SONES
HON. JACK B. TENNEY
NED TOUCHSTONE
EDWARD VARGAS
FRANK VOLKMANN
LOUIS ZOUL

WESTERN DESTINY is published monthly by The Noontide Press. It is the successor to NORTHERN WORLD, which published Volumes I-VII from 1956 through Spring, 1963, and its successor, FOLK, which published Volume VIII through December, 1963. Subscription price, $5 per year throughout the world; student and library rate, $4. 50c per issue newsstand price. Bulk prices of same issue, 25c each for 5 copies or more. Advertising rates upon request. Business, circulation and editorial office: P.O. Box 76062, Los Angeles, California 90005. Original manuscripts will be considered for publication but not returned unless an addressed, stamped envelope is enclosed. Published at 115 N. Larchmont Blvd., Los Angeles, California. Second-class postage paid at Los Angeles, Calif.

Contents

EDITORIALS 3
THE WATTS RIOTS — AND AFTER! *E. L. Anderson* 6
THE GOLDEN BOX *A. G. Dunbar Roy* 8
COMMUNIST INFILTRATION OF WESTERN CULTURE *Brian Bradshaw* 10
THE NORDIC AS AN IDEAL *Byram Campbell* 13
VENICE — A CLASSIC REPUBLIC *Edward Langford* 15
THE FALL OF ANCIENT ROME *Roger Pearson* 16
THE SEARCH FOR STATUS *Sir Arthur Keith* 19
BOOKS 22

This month's cover picture has been chosen to illustrate the article, "The Fall of Rome." Augustus, himself the first of the Roman Emperors, and a fine example of the true Nordic-Roman stock, fair-haired and fair-skinned, did much for Rome, and his achievements were honored by the poet Horace in the well-known hymn, **Carmen Saeculare**, which was first sung at the Secular games in B.C. 17, in front of the temple of Apollo on the Palatine Hill, and again at the temple of Jupiter on the Capitol.

Letters

Dear Editor:

In the August issue of WESTERN DESTINY, there appeared an article by the late Byram Campbell in which an assertion was made which I believe to be incorrect. He stated that the Enlightenment was a period of wisdom and applied Reason, whereas the Romantic Age was a time when Emotion was substituted for logic in the management of human affairs. It is my belief that nothing could be further from the truth. The highly artificial Enlightenment with its pompousness and decadence was a blighting of the true intellect, an upset of the balance between reason and instinct of which Ivor Benson wrote in "Humanism—Soul Sickness of the West." Most of the great Romantic poets were *Conservatives* in revolt. What they strove so magnificently to achieve was the resuscitation of the spirit of Western high culture with a flowering of the genuine intellect. They did not ignore facts; on the contrary they fitted them into a definite hierarchy of form, of beauty, and of eternal significance. We must revive the cherished ideals of Romanticism and restore it as an intrinsic guidepost to the beauty and honor of Western culture.

JOSEPH S. SIMPSON
Wataga, Ill.

Dear Editor:

Your September issue is *valuable!* Yes, why aren't Chiang Kai-Chek's forces in Viet-Nam? We agree with "A Western Interpretation of Christianity" by Ian Bruce Macleod. Indeed "neither Beauty or Virtue can be found where there is no Truth." It is the truth today that Christianity has been distorted into a "death instinct"—and now it promotes the prostitution of Race—which is anti-God! Nordic America will have to demand that Christianity must come out fighting *for* Freedom and the Right of Race. Christianity will have to be required to put up or shut up.

WESTERN DESTINY gets better with every issue.

(Mrs.) MAE FRANK DUFFEY
Atlanta, Georgia

Dear Editor:

Ian Bruce Macleod's "A Western Interpretation of Christianity" touches on a subject that has troubled many other Protestant White Christians besides myself. The author with historic substance as a base goes on to establish with dismaying clarity what we have been noting for many years, the distortion of our, in my case, Lutheran, Church.

The big question is where *do* we go to church, where and when shall we again enjoy the revered intangible mystique of a gathering of the faithful?

Have you read "The Indiana Plan" put out by Purdue University? It is indeed thought-provoking.

(Mrs.) WILLIAM HUCK
New York, N.Y.

Dear Editor:

Hereby I want to cancel my subscription. My reason for doing so is that I believe that Our Lord Jesus will be our only Saviour. Believing in Him and his living Apostles does not permit me to take any earthly stand.

PETER SCHORR
Toronto, Canada

Dear Editor:

Thanks for a magazine that helps to enlighten people to what is happening in our country. Our liberty is so precious and it seems that we, the people in the south, feel the oppression most. It already looks as though the communists will take our country without firing a shot.

MR. and MRS. E. A. PACE
Start, La.

Dear Editor:

Is it possible that the main issue of our time has not, as yet, been joined? As much as our country needs saving as we say "from the Communists," it must be evident that prosperous countries all through history have declined *without the aid of Communists.* If we can but discern a common thread among these reasons, a persistently recurring causative factor, we will very likely have found the true cause. Those interested in this matter may want to read *The Revolt against Civilization* by Lothrop Stoddard.

CHARLES DEMING
Los Angeles, Calif.

As it happens, Mr. Deming, those who wish to take your valuable advice can obtain copies of Stoddard's illuminating book from WESTERN DESTINY, as advertised on our back cover.—Ed.

OUR NEW LOOK

This month, subscribers will receive an improved WESTERN DESTINY. Apart from the additional pages we have been able to add, there is a change in the cover design and various modifications in format and layout which we hope readers will find to their liking. In particular, each month we shall in future be bringing you a new cover picture, each chosen to symbolize, in visual form, something of the character and spirit of our Race and Culture, which we are bent on preserving.

It is now nine years since WESTERN DESTINY, then known as NORTHERN WORLD, first appeared in print—NORTHERN WORLD having been founded, and for the first three years, edited, by Roger Pearson, who has now taken up the pen again to resume editorship. During these nine years, WESTERN DESTINY has constantly sought to tell something at least of the story of our Race, to fill some part at least of the enormous void which has been created by the deliberate black-out on all information relating to the racial, historical and cultural foundations on which White racial consciousness rests. This black-out of information concerning our own native heritage has been world-wide since the conclusion of the last Fratricidal war, and possibly the only countries in which there exists any general understanding of the true racial and historical foundation of Western Culture —any true nation-wide comprehension of the true nature of Western Civilization—are South Africa and Rhodesia.

To this end, also, NOONTIDE PRESS, who are the publishers of WESTERN DESTINY, now intend to embark upon a substantial program of book publishing. Already a number of manuscripts from well-known and indeed world famous authors are being prepared for print, but we shall not restrict our interest solely to authors of proven reputation. THE NOONTIDE PRESS believes that amongst patriots there are many writers and authors whose works are meritorious, and needed by the public, but who are unable to find publishers prepared to handle their manuscripts. Those that are worth publishing, we shall certainly publish, if at all possible.

WESTERN DESTINY's duty remains to carry the message of true-White, Western Culture further afield to more and yet more members of Race, and in particular to the youth of our Race, who more than any other section of the population have been the target of those who seek to pervert morality and destroy race and culture consciousness. Our Race can only survive if we can prevent them from capturing the minds, morals and souls of our own children. The Culture Distorter claims that the right to choose cultural debasement and moral degeneracy, which they are offering our children, is an inherent right to freedom, and that opposition to abhorrent art and abhorrent behavior is opposition to the free expression of the spirit. But freedom is not synonymous with decadence. Perhaps the best description of Freedom is that given by E. M. Arndt in his *Catechism for the Teutonic Soldier and Armyman*, which appeared in 1813: "Freedom is where you live, as pleases a brave heart, where you can live according to the laws of your fathers, where you are made happy by that which made your most distant ancestors happy."

Support Rhodesia

We made mention of South Africa and Rhodesia. Yet at the time of going to press the vital struggle between heroic ex-wartime fighter pilot, Ian Smith, Prime Minister of the truly English state of Rhodesia, and ex-wartime conscientious objector Wilson, Prime Minister of the truly un-English, British Commonwealth of Colored Nations, has reached its peak—the issue being whether Rhodesia shall be permitted to declare its independence of Britain, without yielding to British stipulations regarding Black rule, in the same way as America seized its independence from British rule in the eighteenth century.

The issue should be followed closely by us all, for the cause of the Rhodesians should be as close to our hearts as our own freedom and liberty. Here we have a pure-white community, untouched by miscegenation—untouched by the "tar-brush" as the old British colonial settlers used to put it—and a community purer in Race than is the present day, immigrant-swollen population of Britain. Here we have men and women who, for better or worse, answered the call of Britain to fight for their old homeland, when told that it was in danger, —a thing which Mr. Wilson and so many of his henchmen failed to do. Here we have men and women who migrated to Rhodesia, most of them, for just the same reasons that the early colonialists came to America, to find independence and to escape from the cultural debasement which has now progressed so terribly far in Britain and America. Here we find White people, clean and upright in their attitude to Life, people just like ourselves, living as we would choose to live, as masters of their own destiny. Here we have, indeed, our own kith and kin: enlightened and conscious of the truth about the Culture Distorter, openly and proudly declaring that they stand for White Civilization. Yet we sit here impotent while both the British Government and the Government of the United States threaten them with absolutely every kind of intimidation, with the expressed end in view of turning over Rhodesia to a Watts-like form of society which you may read about in our leading article, *The Watts Riots—and After*.

By the time this magazine reaches your hands, the outcome of the Rhodesian confrontation may well be known. If our brave Rhodesian brethren have lost the struggle, then put on your mourning clothes, for their funeral is your funeral, their cause is your cause. But

if Smith and his heroic supporters are still fighting, still keeping their heads above the muddy waters of multi-racialism, take courage at their courage, and re-enter the struggle with new vigor, so as not to do dishonor to the example they have set. They are in the front line, but so are *you!* You may not be standing out there in the heart of darkest Africa, only a spear's throw from the infamous Congo, facing the same atrocities that the White men, women and children suffered in the Congo as a result of the traitorous behavior of *their* Government, but your children will find themselves in that situation in *this* country, if you don't have the courage to fight this thing at every possible step.

International Socialism

Finally, before we leave the issue of Rhodesia and the Watts' riots, let us make one more comment. Michael Laski, member of the Central Committee of the Communist party of the United States (Marxist-Leninist) has just announced at a press conference that his Communists had spent two years working in the Watts area "toward agitation and uprising," adding that their main efforts had been aimed at creating racial hatred of the representatives of established law and order, the police. And the parallel with Rhodesia? Make no bones about it, Wilson and the ruling British Labor Party are not in any way interested in the welfare of Britain or White people anywhere. They have seized power in Britain, through false election promises, with the *intention* of using Britain, the British people and British wealth and influence, as a tool toward the destruction of all nationalisms and the building of an international, world-wide "socialist" dictatorship, from which there will be no escape, no haven of refuge, by simple virtue of its being a *world-wide* state.

This fact is not merely admitted by the Socialist leaders of Britain, many of them are actively boasting about it to their friends and supporters, and through the medium of the state-controlled schools, they are busily engaged in indoctrinating the youth of Britain with the "virtues" of such an international socialist state. White Americans and White men everywhere beware. South Africa and Rhodesia are the last pillars of our freedom, the last independent bastions of the "free" western world, and as such are the target of attack not only of Chinese and Russian propaganda, but by the present governments of Britain and America also. If and when they fall, the doors will be closed upon our own individual prison cells, for there will no longer be any place to which we as individuals might escape, no independent yardstick by which to measure political, cultural or moral thought, and socialist-communist despotism will rule the entire world, triumphant in its absolute victory. Those who oppose it will be adjudged psychopathic criminals, and will be pursued by the political police to the ends of the world, yes, literally, to the ends of the world. No free anti-communist country will remain to challenge their supremacy, and by example, by the very existence of an independent White haven, to provide encouragement and offer safety to those who still remember the ancient glory of our Race and all too rapidly passing Culture.

A PROPER POLICY

Any discussion regarding a proper foreign policy for the West must be at all times subjective to the dominant fact of control of the government of the United States by the international Culture Distorter, for it is the United States alone which supplies the economic and political power for control of the entire West. So long as this condition continues, all planning by responsible Westerners in the field of foreign policy is not merely academic but inherently contradictory and ridiculous and, if seriously pursued, can lead only to total impotence for Conservatism.

Only if the government of the United States can be recaptured by the spiritual and biological heirs of those who created and built it is there hope for the future and it is in this context alone that we would venture to make any recommendations regarding foreign policy.

This point is of central importance and difficult to exaggerate because of the common tendency to debate issues of foreign policy as if they were germane to the political situation of Conservatism. Even though held by many Conservatives, such an attitude is erroneous. The fact remains that the foreign policies of the United States and the Soviet Union have been wedded, as we stated in the August issue, "by a black mass of culture distortion." It is impossible to conceive of any conditions under which Conservatives could validly participate in foreign policy decisions in partnership with the very element which is dedicated to the total extermination of our heritage, and those who would do so betray the cause.

Creative Force of Nationalism

With this in mind, then, we refer to our lead editorial of April, "Creative Force of Nationalism." In it we noted the passing of world Communism as a monolithic force and the beginning of the breakup of the Communist empire.

This fact is notable by itself, but even more so when we probe beneath the surface of events.

It seems strange, perhaps, that the breakup of the Soviet-led Communist empire can be seen around the world from China to Cuba but as this happens the control of the Left upon the West is not weakened by any noticeable degree.

Again, the condition is intelligible only in reference to the total control over foreign policy of the United States which is exercised by the Culture Distorter and the consequential control over all Western nations which this gives to it.

Thus, as the world Soviet empire breaks up, the two giant nations are declared to be "working for peace together," in the words of the many official columnists and commentators. The use of the key word, "peace," reminds us that the greatest wars and worst slaughters in modern times have been carried out by the Distorter in its name.

As an illustrative aside, we would note the recent release of a docment by the Carnegie Endowment for In-

ternational Peace which suggests military action against the Republic of South Africa and the slaughter of the White inhabitants of that nation—all, of course, in the name of "peace."

Messrs. Walter Lippman, Roscoe Drummond, Max Freedman, Edward P. Morgan, et. al., quickly explain in unison that the United States and the Soviet union are displaying "healthy trends" by "working together for peace." But the resulting configuration will be to make all of the smaller powers more dependent upon the Washington-Moscow axis.

Communist Disunity

Contrary, then, to the official line, the growth of nationalism throughout the world is all to the good for the true interests of the West. We have no valid interest in "unifying" Africa, Asia or the Middle East. As nationalism grows, so declines the monolithic nature of culture distortion and communism.

It has been the excitation and exploitation of nationalism which has been the most important tactic used to lead the West to its present world position of impotence, thralldom and confusion. As explained in our April editorial, this has resulted in the overthrow of Western authority throughout the world. It was a clever tactical play for the Distorter, but perhaps too clever. For now these same nationalisms are rising, Frankenstein-like, to throw out their Enemy!

It has been the hope of our governors to unite the colored world to assault and destroy the West. But in the long run this is a suicidal policy for its authors. We know of no reason to believe that the communists can do what the Christians (including the nimble Jesuits) and Moslems have failed to do—namely, to unite nations. Only force can do this, but all force in the long run is dependent upon spiritual considerations. Internationalism remains the chimera that it has always been, an impossible ideal, and with the sheen considerably worn.

The policy of the West should be to give maximum freedom to all foreign races and nations. This is not only morally correct but it is to our best interests. With the colored races united against the West, we cannot survive.

Our true policy should be to steer clear of involvement in the affairs of alien peoples, to paraphrase George Washington. The advice he gave to the Nation he fathered in his Farewell Address remains the best statement of policy ever uttered, and needs only to be interpreted in a Western context to be as valid today as it was in 1797.

A proper policy for a united or a uniting West would be to assist all non-Western nations to full independence and freedom, and to make it possible for non-Western minorities within the geographical borders of Western areas to emigrate and establish their own nations.

Such a policy is the only sane one for a united West to follow. "Perpetual war for perpetual peace" is no solution to anything. The delusion of collective security must be replaced by a proper policy of responsibility toward our own people and watchful friendship toward alien races. This policy is not only politically and morally the only answer, it is economically sensible though we have no doubt but that certain centers of international finance would suffer.

Finally, we point out that such a policy is evolutionarily proper. For ten months we have been running the series by Sir Arthur Keith. He, as well as later authorities, such as Dr. Garret Hardin in his excellent book, *Nature and Man's Fate,* point out that unless man is resegregated genetically evolution has no chance of continuing and man's fate will be to slip back into a biologically lower form.

PSALM OF CIVILIZATION

Our Father, our Creator
We have builded Thee an altar
Upon the sound foundation
Thou entrusted to our race.

With centuries as formstones
And honor as our mortar
The lives of searching souls and
Loving hearts have carved a place.

A fire like none other
And a tireless thirst for justice
Have been the constant measures
For our sure and steady pace.

Our reward? Civilization.
A promise for our children.
A hope that in the future
We will meet Thee face to face.

But in these blessed riches
We have fallen too complacent.
Our minds have grown too lazy and
Our hearts become too meek.

A hearty race of lions
Whose lordship ensured order
By raising up the unfit
Has fallen to the weak.

Our vital star now flickers
And cold, dark fears enshroud us.
Our burden seems too heavy
And we falter in our path.

Oh mighty God, remind us
Of Thy pains in our creation
And if we do not answer
Strike us down with vengeful wrath.

Eva J. Hoff
1965

The Watts Riots--and After!

by E. L. ANDERSON, Ph.D.

Much has been written on Watts, and we do not seek to echo old views on this subject. However, Watts district is in Los Angeles, where WESTERN DESTINY is located, and we believe that our readers would be glad to hear what our Assistant Editor has to say on the subject. This, briefly, is that the races of the world can and would live in peace if the pressure to mix and integrate were removed.

Year by Year—one might almost say, month by month, —racial disturbances in the United States have become so common that the public is in danger of accepting Negro violence as something that is merely routine, something that we have to accustom ourselves to living with in this age of multi-racial policies. Thus the Watts outbreak has already been relegated, in the minds of many, to those posterior recesses of the mind in which unpleasant memories are stored, when they cannot actually be erased altogether.

The urge to remember only that which is pleasant in life, and to forget that which is unpleasant, is doubtless intended by Nature as a boon to mankind—and indeed it is a thing which makes hope and courage possible, which enables new cities to be raised from the ashes of the old. But it also has its weak points. "To be forewarned is to be forearmed," is an old adage which is only true when we think carefully over the unpleasant symptoms of impending danger, and profit by the advance warning to devise ways and means of averting the trouble ahead.

In the Watts area of Los Angeles, serious rioting among the Negro residents lasted for a number of days. In its course, over thirty persons were killed. Amongst the casualties were two small boys, who became the target for some bestial sniper while playing in their own front garden. A thousand more were injured, and two hundred million dollars worth of property was destroyed or stolen.

Multi-Racialists Perturbed

The multi-racialists, aghast at the damage this adverse publicity would bring to their cause, which is essentially the mongrelization of the White and Negro races, hastened to cloud the real issues by a vast barrage of false analysis and hastily manufactured accusations of "police brutality" which was supposed to have touched off the disturbances. It is true that the mob made the police one of its targets, phoning in false calls for aid with the intention of luring the police into areas where they could be easily ambushed, but just because the mob attacked the police does not prove police brutality any more than the murder of children or the looting of shops places the guilt on the heads of the children or the shopkeepers. For that matter, more firemen were killed and injured than policemen, and so if we accept Leftist propaganda in its entirety we must assume that the record of casualties establishes that fireman-brutality was worse than police-brutality. The multi-racialist propaganda collapses before the simple logical process of *reductio ad absurdum.*

What then was the real cause of the riot?

Some claim that it lies deep in the psychiatry of the Negro community, that it has racial roots which tie the Watts riots to the massacre of the Congo, and to a thousand and one instances of massacre and cruelty which undeniably comprise the history of the Negro in his own homeland, and cannot be blamed on the White man by any pretext or excuse. These arguments seem weighty, and are difficult to controvert. But apart from the direct impact of inherited emotions, which follow a definite genetic and glandular pattern characteristic of the Negro race in all ages and all societies—a hot-blooded emotionalism which finds the same expression in modern Negro music as it did in the jungle music of their ancient tribal societies—there are also social factors which must not be ignored. Let us look at some of these.

The recent Moynihan report, which was submitted last March but has only recently been disclosed to the public, produces conclusions which are dark and discouraging to the multi-racialists, and indeed to everyone. As columnist Richard Wilson puts it, the report portrays the "frightening Negro 'other world'." The fearful and fear-filled character of this "other world" is a problem to the would-be integrationists, for they feel it will ultimately wreck their efforts to bring about a blend of White and Negro races in America. But we, too, should be worried, since the rapidly increasing Negro population threatens eventually to submerge all other communities (when one remembers that something like twenty thousand Negroes are said to "pass over" into the White community each year). That frightening other world could be *our* world soon, if we are unable to avoid being engulfed in it. Life in the United States will become steadily more like life in Haiti, unless the spread of the "other world" can be checked. You cannot mix clear and muddy water together, without producing a single general solution of muddy water. The equation is as simple, and terrible, as that.

The noted Negro author, Albert Lee Burton, who has spent some time in Africa, claims to know the darkness of the Negro "other world" from end to end, and states that the dominant feature of the Watts riots was the

looting and the Negro's traditional, communistic attitude toward property. Negro wealth is regarded as family or communal wealth. The average Negro who takes a bottle of beer home, will have to share it with not only his family but his friends also, so as likely as not he drinks it in the car on the way home, and only too often throws the empty bottle out of the car window.

So, says Burton, the real motivating force which built up the Watts riots and kept them going for a week, was the looting. A spot of fun, sniping at the White police and firemen, and anyone else convenient, added to the holiday mood, but the real force which made it so popular to so many was the opportunity to loot. This sounds flippant, as our memory of the riots recede, but the riots, the shooting, the stabbing and the looting was all very real, and unfortunately only too common in the United States since the integrationist agitation got under way. Sufficient loyalty to race existed to protect Negro shops and home from looting, to the most part, but the unfortunate Jewish shopkeepers suffered heavily—and to that extent the rioting was, it is true, anti-semitic, many of the Black Moslems claiming that while the Jews pretended to befriend the Negroes they were in reality only interested in Negro exploitation. That poverty did not justify the looting is provided by the fact that a survey, appearing in the Palo Alto *Times*, revealed that the average income of Negro families in the Watts district is over $7,000 per annum!

Social Problems and Race

However, the real causes go deeper than a communistic attitude toward property. The entire sociological organization of the Negro community creates an inescapable tendency toward lawlessness amongst the young. The Negro society is a world in which women too often head the families, due to the terribly high rate of illegitimacy, separation and divorce, and generally low sexual morality. The man meets a woman, lives with her for a while, then drifts back to his own background of gambling, drinking and vice, and the children are reared without fathers, with no better example to follow than the dissolute life of the adults around them. As Theodore H. White said in *The Making of the President*, "Biological anarchy" in "zoological tenements" is producing vast masses of "undisciplined and fatherless children" who cannot hope to better themselves. Today government welfare hand-outs encourage idleness, and make the production of illegitimate children a financially paying-proposition. The problem becomes worse every day, for: "today Negro women bear children in the big city at a rate 40% faster than the White women . . . And thus decent Negro families and decent White families alike find themselves pursued by the clutch of a different kind of culture in which it is accepted that children grow up wild. And both Negro and White families are haunted by the biological potential of the despairing Negro for upsetting the entire course of American urban civilization."

Thus, as Wilson says, "Vice President Humphrey . . . proposes a direct and simple approach toward improving the physical and cultural environment in which Negroes live today, rather than where they should live in future." While this at least is a step in the right direction, a hint at abandoning the idea of enforcing integration to the extent of deliberately moving Negroes into White areas, Wilson points out that "the problems which now are faced do not lend themselves to statutory solutions nor constitutional interpretations. It is a question whether or not anything can be done at all. Some believe that biological anarchy is completely and disastrously out of control. . . . It is a staggering complex of problems involving social, moral and ethical aspects of how Negroes live, not so much in relation to the White population, as in relation to each other."

The Truth Revealed

So at last, it seems that some light of truth is beginning to glimmer through the enormous barrage of Leftist propaganda to which every writer and every thinker has been subjected over the past two or three decades, and which is now collapsing for the very real and important reason that multi-racialist propaganda is fabricated from lies, halftruths, and specious but totally illogical assumptions. Most important of all these assumptions is that sociological, cultural or environmental influences can be distinguished and separated from inherited racial traits. The culture, environment or civilization of a community is itself deeply inter-twined with the genetic, glandular and emotional disposition of the members. The building of a civilization or culture is as much dependent, if not more dependent upon emotional disposition as on intelligence, and despite the enormous propaganda loosed in the attempt to establish the notion that all races are of equal intelligence, a senseless claim, no propaganda has ever been put forward, to this writer's knowledge, to the effect that all races share similar glandular and emotional dispositions—this being too easily disproved by the findings of modern science.

Inside America our view of the Negro problem is clouded by a century of emotion and controversy, but the rest of the world is beginning to see the situation more clearly. Sebastian Haffner, a German columnist who is normally noted for his liberal views, writing in *Stern* on September 5th this year, reveals with the greatest clarity the current trend of thought:

"Those with any knowledge of the racial situation in America have predicted for a long time that the greatest outbreak of strife woud occur in the North and not in the South. The occurences in Los Angeles seem to confirm that. It is ironical that this should happen only shortly after the voting rights bill. The coloreds in Los Angeles always have had the right to vote, contrary to the South where they are second class citizens.

"One gets the impression that the liberal reformers with all their good intentions and all their idealism have been going down the wrong road. The racial question is not a question of equality before the law. No law can force white Americans to marry black Americans or to live in their neighborhood. . . . One could almost agree with the white Southerners and the white South Africans, that slavery and Apartheid are the true solution."

In this last sentence we detect the liberal bias of the

columnist, despite the otherwise realistic picture which he draws. The white Southerners and the white South Africans want Apartheid, not slavery, and it is in the tradition of the integrationists to claim that Apartheid supporters urge the cause of slavery, whereas the exact opposite is true—Apartheid carried to its full conclusion means the complete geographical separation of races, so that neither will be able to suppress or exploit the other, either politically or economically. However, let us return to Herr Haffner's text:

"The truth is that black and white cannot live under the same government. Brown and yellow cannot do so either, witness Malaysia. It cannot be done by the rule of one race over another, neither can it be done by equality before the law, *it cannot be done at all.* Perhaps it could be accomplished by complete racial admixture, but the people are obviously not willing to do that. . . . there is a combined solution: All white South Africans to go to America, and all black Americans to go to South Africa. Such action would eliminate the problems for both states immediately. . . . Perhaps in the twenty first century the idea will be taken up, after millions of whites and blacks have died a useless and early death. Of the catastrophies to come, Los Angeles was only the beginning."

Does this surprise any of our readers? We suppose not, but it is remarkable to find Herr Haffner, who has never had to live amongst or alongside races other than his own, so accurately reflecting the opinions of our own Abraham Lincoln, who said: "There is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality." and also Thomas Jefferson, who declared that: "Nothing is more certainly written in the book of fate than that these people are to be free; nor is it less certain that the two races, equally free, cannot live under the same government."

A Turning Point

Sad though the Watts riots were, they mark a turning point in informed thinking—the truth is beginning to show through. No one, however opposed to integrationist policy and however bitterly disposed toward those who are trying to force integration and racial suicide upon our people, in his heart wishes the unfortunate tool of these people, the Negroes, anything but the freedom to work out their own lives in their own way in their own country. It is the attempt to integrate them with the White communities, to stir up their emotions and play upon and exploit the primitive in them to create social disorder with a view to achieving integration, that is responsible for the heart aches and pangs of discrimination, and under any form of integrated, multi-racial community there must by nature be discrimination, of a group nature or otherwise, against different customs and habits. The negroes have problems enough of their own; help them to solve those problems, if you can and if they really want your interference—many don't, and resent it,—but don't add to their problems by trying to find a place for them in the white community when in fact the whole problem of discrimination could be eliminated if they only had a negro state of their own, geographically separate and wholly free and self-governing.

The Golden Box

by A. G. DUNBAR ROY

The stability of the Dollar is something which may well be worrying a number of our readers at the present time. Here Mr. Roy, an exchange broker, gives a simple description of the workings of international monetary values, and adds his own personal opinion that the present Leftist government of the United States has placed the country in a dangerous monetary position.

From the age of the ancients down to present times men have had faith in their ability to exchange gold for goods and services. The key word, of course, is *faith.* Although politicians through the years have spent more money than they possessed and have tried to make up the difference by debasing the currency, gold has bought full measure. One feels certain that there is not a city on earth where one cannot with a minimum of effort find a buyer.

Gold is heavy—very heavy. This weight was no problem to the ancients who found trade easy to transact with only a relatively few gold coins. In contrast, the magnitude and wealth of our Western Civilization requires vast values of money. The physical transfer of tons of gold is impractical, if not impossible, at the rate money changes hands today. From sheer necessity we have had to turn to paper money—paper money which, between nations, is theoretically freely exchangeable for gold.

But there is an inherent danger in paper money—it

is easy to make. To illustrate, let us take a hypothetical situation. Let us say that Luxembourg possesses one million dollars worth of gold bullion. By rule of thumb her international credit would be at least one million dollars, and Luxembourg's paper currency to the amount of one million would be accepted anywhere.

Suppose Luxembourg printed two million paper dollars—would they be accepted at face value? The chances are they would. The people of Luxembourg are honest and hardworking.

What if she printed thirty millions in paper—all based on her one million gold bullion hoard? Somewhere along this line of thinking the old problem arises. Someone is going to get short-changed if Luxembourg's creditors try to exchange paper for gold. In a nutshell, this is the situation in which we find the United States today.

Creditors' Fears

In 1958 the United States had more than 24 billions in gold. Now she has less than 15 billions. Against this remainder she owes more than two billions to the International Monetary Fund, and owes to other countries more than 30 billions in *short term* debts. Long term debts amount to much more. If all our creditors tried to collect at the same time they would get less than 50c on the dollar. This situation tends to make our creditors nervous, especially when they gave a full dollar's worth of goods and services.

Contrary to popular belief, an economy never steadily rises or stands still. It is either being inflated with money or being deflated as money rests while economic gains are digested. Ideally, neither of these moves should be wide enough to be felt by the average citizen.

This type of mild inflation, offset by mild deflation, is not the case today. For three decades the economy has been inflated to incredible heights with almost no readjustment. Historically, this has always resulted in money becoming worthless because of its quantity, or becoming dear because people lose faith in their government and hoard it, causing it to become scarce. This latter course seems to be the one which is developing.

To avoid drastic deflation, which is the counterpart to drastic inflation, the liberal administration is desperately trying to feed the inflation by such devices as poverty and health money bills and war spending. This continuing flood of money from Washington worries our creditors who stand to lose a great deal on the money we owe them. To protect themselves they may cash in I.O.U. dollar bills for gold—causing *real money* to leave the country.

Our merchants and bankers, seeing *real money* leave the country, can in turn become alarmed and send billions to safer havens abroad which could cause the escaping stream of money to mount into a flood. Each time the money crank is turned in Washington to replace this departing money it frightens still more people and causes even more money to leave the country—more money than can be printed in Washington—*this is deflation!*

The liberals, because they have ignored the basic fundamentals of gold, money, and public faith, have lost the confidence of the money community at home and abroad and America is being forced to redeem IOU dollar bills with gold. If they aren't redeemed, the foreigners could seize America's foreign assets in default. If dollars were redeemed the treasury could stand an excellent chance of going broke and destroying America's present monetary system.

Moreover, if additional money is printed to replace that which is fleeing the country it will encourage more and more money to flee this destructive process.

War — a Financial Tool

There is talk of raising interest rates to keep money in the United States. If this is done, it will deter domestic business from borrowing which would cause a business recession which in turn could cause a nationwide depression. If interest rates aren't raised, money will continue to use higher rates overseas as an excuse to flee the country, causing the same deflation.

War has been the liberals' monetary cure-all. Now for the first time things are different. If America fights a "short" maximum effort war now it will mean new money being spent overseas which will be redeemable in gold—this additional demand for gold would cause deflation and recession. If the liberals cause a "long" war to be fought it will mean the same thing except that it will be worse—it will cause the next war to be fought on our shores because we will not have destroyed our enemies, while weakening ourselves.

At home, if the liberals continue spending to keep their minority political supporters happy it will mean turning the money crank again, which will again cause gold to leave the country. If they don't spend to replace the money leaving the country there will be a deflation and they will lose their supporters, too.

The Dilemma

The liberals are boxed. Through their astonishing disregard for gold and its relationship to international policies they have closed every door, and from now on it will be damned-if-you-do and damned-if-you-don't. The soft harping criticism which we now hear will inexorably mount to a shrill crescendo. History measures results. In the future the school history books will undoubtedly devote a caustic sentence or two to the futile, inane reign of liberalism, an "ism" born in foolishness which has become prematurely senile.

Senile liberalism has no possible solution to the chaos which it has caused. We Western nationalists have. We not only know how to clean up the mess left us, but we know exactly where we are going, why we are going, and the route that must be followed. We make no promise that the road will be easy and will end with a communal paradise on earth; we do say that the path is natural and fate-laden, and that it will be soul-satisfying to a hard-thinking, hard-working people on their way to the ultimate destiny of the West. The greatest days of the West lie ahead.

Communist Infiltration of Western Culture

by BRIAN BRADSHAW, A.R.C.A.

Any Conservative feels instinctively that "Pop" art has no place in Western Civilization, and is an enemy which must be opposed. Few, however, know that it's origins are directly Marxist, and that in reality it plays a clever political role by undermining our culture in preparation for a Communist take-over. Professor Bradshaw, head of the School of Fine Arts, University of Grahamstown,, South Africa, traces the origins of modern art to the Communist revolution in Russia, and shows how it was brought to the Western world by Trotskyist emigres.

Everywhere quantitative values have replaced, or are rapidly replacing, those of quality.

The world, economically divided into the influential spheres of two politico-social camps, is partitioned in neo-colonial form but joined by international variations on a theme of Materialism.

One of the resulting phenomena is what is popularly called, a 'progressive attitude'. In education such an attitude describes a system which is intended to fit the student to a future place in modern society; a place where he can best serve the interests of the new community.

Cutting off the past and forming entirely new patterns of life reflecting what is called the philosophy of modern life is now general practice. We have, of course, to live in accordance with the times. But the sense of contemporaneity does not distinguish us from previous man.

"Abstract" Art

In describing the communist infiltration of Western culture I would like to preface my opinion with some general points of view:-

I am concerned only with those branches of modern art which show themselves to be expressions of Marxist-materialist ideology. These include both abstract and representative forms. I do not group *all abstract* painting in this category, any more than I would group *all* representational. In any case, this term 'abstract' is ambiguous. *All* art is abstract to some degree, and *no* art is merely a physical likeness.

I believe in European civilization.

Who would have thought ten years ago, said De Gaulle, that the only colonial powers left in the world today would be (the anti-colonialist) Russia and America!

I believe that when nations realise this fact (and there are signs that they are beginning to do so), and when they remember with pride their own particular heritage, then—I believe—the world problem will be half-solved.

The threat today is of a world-wide culture and control with man absorbed into an amorphous collective society.

What *is* new, is burning the bridges which extend to past experience so as to be unencumbered and isolated in the strictly dogmatic path we have chosen.

Outside and inside the home, in public and political life, the resignation of the Elders in favour of youth and inexperience has strange results; such as the parson who plays his guitar at the church service in order 'to get with it', as the new saying goes. This sort of behavior helps gain a type of audience but does not gain the confidence or respect of youth.

Schemes which readily offer some kind of solution to the world problem are Left-intellectualism or, for the more urgent minded, Marxist-Socialism.

For the Left-intellectual life is relatively simple. The rights of man having displaced those of God, he is a law unto himself and can indulge generously in humanism. This does not mean that he is tolerant of all men.

On the contrary, he is quite intolerant of those who oppose his ideology. He is particularly intolerant of men who retain and cherish their link with the past. He scorns the Tribal Man or the Traditional Man; for the Traditional Man has to do with nature and with tradition rather than progression, and he believes in God rather than man.

In a world bent on unity through totality, it is necessary for the New Man to tempt or force Traditional Man to loosen his roots. For like a tree, a man divested of his roots falls the easier, or having lost support, will grab at whatever is offered in the way of alternatives.

Communist Methods

By means of persuasion, propaganda and education, total unity is sought. There are also ways of force and violence.

Methods used in Communist-countries, such as mass liquidations of 'bourgeois reptiles', are known, but not well known or well catalogued.

In the West the Maquis systematically murdered an estimated 105,000 of their political opponents in France *after* the Liberation. This Revolution of 1944-46 accounted for 80,000 more victims than did the Reign of Terror in the First French Revolution, and the massacres were no less savage and were certainly more numerous and on a wider scale than those of St. Bartholomew, and the Commune.

Peacetime parallels are less spectacular but just as convincing. The constant rewriting of even recent history, purging the past of its heroes and confining them to the enlightened present (in suitable anti-heroic garb), is common to both sides of the Iron-Curtain.

The Bolshevik Revolution concerned itself with the removal of personal values and individual man so that a materially conditioned collective man could be firmly established. All inheritance from the past, all anti-materialist thought was obliterated. The new role of education required a complete overhaul of the Universities. There was a re-shuffle of history.

Many of the cultural forms of this Revolution, or 'the social and democratic struggle against autocracy' as it is termed by a Western intellectual, found their influential way through Europe before being cut off from their base by the progressive programming of Russian Communism. Some of the migrant forms handled by emigrant Bolsheviks came to roost in Western Europe and America. Others were given fresh and varied lives by contacting allied styles which had come to light in the West.

Thirty years later and still continuing over forty years later, these long defunct expressions of the early proletariat, sometimes camouflaged, sometimes extended, appear again to be used by the avant-garde, crest-of-the-wave 'innovaters' of Modern Times as *new* forms of expression.

Apart from the stale quality of this supposedly new form, the most interesting fact is the direction from which it now comes. For this early Bolshevik style is refashioned by the *anti*-communist West as an expression of it's *own* socio-political ideals.

This interesting phenomenon needs looking into, and the artistic products of the new West should be examined. But before this it is necessary to look at the home of their birth—America.

American Communism

Although America is now world leader of anti-communism, most of her foreign policy in this direction is hard to understand and appreciate. On the homefront also, many of her anti-communist activities take on a strange character. For instance, Life Magazine seems to echo authoritative sentiment when it 'deplores the recent activities of ultra-conservative anti-communists' and 'super patriotic crackpots' who '*fortunately* enjoy little support among *respected* leaders of government'.

On the popular cultural level various close similarities exist between the American and Russian ways of life:-

The Marxist method of remaking history to suit contemporary economic and political forms of life is clearly evident in the Hollywood-Biblical-Spectacles.

Mass displays of political symbol and sentiment and the prestige-antics of Rocket-Culture show little difference in attitude between these two 'opposing' powers. lustrations, Time Magazine portraits and much of American representational art is almost indistinguishable from

The slick photo-imagery of Saturday Evening Post il-favorite communist styles.

In the field of elite culture, emigrant Bolshevik painters or their works found a new home in America, the latter being incorporated in the Museum of Non-Objective Painting from which vantage point they were described as 'acts of faith' by democratic critics and helped to form a new American School of Thought.

Gamekeepers and Poachers

It is interesting to look closer at the new American School of Abstraction. It is freely acknowledged that many of its painters were *once* Marxists. But, of course, this fact need not prejudice progressive attitude, or for that matter dispassionate observation. It might even be said that reformed poachers make the best gamekeepers. An examination of the aims and practices of these democratic gamekeepers should therefore prove rewarding.

They, together with the Headkeeper-critics, have described their attitude and work as follows:-

"Nothing can prevail against the organic evolution which has produced through the vast evolutionary strides of the last 40 years a multiform style of abstract art based on the change of values of great men—as they stand at the highest point of evolution."

On this peak the modern artist, guided by the prophets Kandinsky, Malevitch and Mondrian, indulges in technical experiment and philosophical speculation expressing his deep admiration of new science and it's methods—thus:-

'Art will develop entirely on a scientific basis—towards the abstract universal by a collective style which transcends persons and nations'.

'The chief interest in the works is that they are predominately international'.

'The new movement is a conversion'.

The new artists do 'not think, they know'; their action provokes 'revolutionary results—significant to the epoch' identifying 'the expanding caste which conducts the revolution'.

Further investigation of this International Academy based in New York reveals that it is 'Anti-Art', that is against the bourgeois activity formerly known as art because it gave meaning to an autocratic world. An historical barrier is established after which art is possible because of a new state of mind. The difference in attitude between the old mind and the new mind is as follows:-

The Old Mind directs artistic media towards the completion of a symbolic image. The New Mind is led or driven by the active partner of media to no end beyond the act of liaison and the suggestive results thereof.

Everything that interferes with the act of painting, including the auxiliaries and 'aids' such as composition, has to go because the new art has to do with the revelation of the act itself. It is primarily a physical expres-

sion set in motion with spontaneous gesture allied to the mood of dancing. It might be called a jazz or jive session with paint.

The Rosenberg label of American Painting was instituted to describe one of the styles resulting from the New Mind. In this kind of painting the tension between painter and canvas is increased by dripping, flinging or squirting the paint rather than calmly brushing it on. It is a highly excitable act which is supposed to pull out the unconscious and throw it into effective vision. Aside from these 'inner Necessities' the movement was greatly helped by discovering the Freudian methods of investigation used by Dr. Poetzel and his 'tashisto-scope'.

The New Mind also expresses itself in music.

Composer Stockhausen's new music is accordingly 'uncomposed' with strung together fragments which are to be played in random order. There is no beginning and no end. There is 'no focus, no purpose, no direction'. Another non-purpose composer, John Cage, uses Chinese dice to give numbers to his musical scale. His electronic version of 'Atlas Elipticalis with Winter Music' is conducted by a machine.

International Trends

The expanding caste of American New Minds and Anti-Artists is of international status and membership.

In France Mathieu, for instance, declares that his new painting 'is an overthrow of Aristole. There is no direction. Only existence. No purpose'.

In England Alan Davie, who graduated from Jazz playing to painting, says that painting should be 'aimless', 'like a child playing with mud-castles', without 'absurd aim'.

All New Mind Art is not of the same style but it all conforms to the same ideology.

The Hard Edge School of painting applies paint as mechanically as possible so that the collective machine appears to replace the individual hand as the artistic agency.

Pop Art uses the same technique of painting but adds anti-artistic imagery like juke-box designs, magazine pin-ups and other banal characteristics of American Advertising and coke-culture, as subject-matter to shift sensibilities from the old idea of Fine Art.

New Minds are by no means confined to youth. Throughout the past decade many of the Elders have scrambled to get into what they imagine is the attitude of the lower age group. From this vantage point they fancy that their dwindling positions might be strengthened. Like Trafalgar Square the field of art has its doubtful doyens.

In England Victor Pasmore is such a person. After changing horses in mid-stream he threw away a minor reputation to collect a major reputation not only as a painter but as an educationalist.

Pasmore has now moved beyond painting because even when mechanistically imitated, paint still shows evidence of handwork. He now prefers collage. But even an object stuck on has a hint of the person who fixed it there, so a photograph of the collage is better than the collage, and a photostat of the photograph is better than the photograph, and so on until man is eliminated and forgotten and we are left in the 'pure' world of the machine.

The comfort of absorption in a mechanical and material world where individual responsibility of thought and action is both unnecessary and undesirable is also expressed in the New Figurative paintings of Francis Bacon.

Bacon's Freudian productions in perverse paint show the anguish and desolation of tortured figures who as yet are incapable of coming to terms with the New World. His work is mostly based on photographs usually taken, as one might expect, having a foretaste of the New Mind's references, from the American Time/Life Magazines and the early Bolshevik film favorite 'Battleship Potemkin'.

Further examples of the New Mind and it's intellectual expressions should not be necessary. A pattern of thought is seen to exist.

As this pattern represents the intellectual front of the Western World one would expect it to be opposite to the intellectual front of the Marxist world. A comparison with the actions and objectives of the Bolsheviks fighting to create a Marxist-materialist World should especially show the difference in outlook.

On the contrary, a brief survey of Bolshevik Culture in its violent beginnings might just as well be used to describe the nature of the avant-garde culture of the West. The Bolshevik pattern was as follows:

They set about the destruction of all values.

They swept away all past and traditional impediments ('everything traditional must be smashed', said Pissarev) in order to isolate and engage solely with the reality of the present.

They were materially conscious and conditioned, rejecting as guides the spiritual and the Absolute.

They armed spiritual negation with scientific method.

They were concerned with the mechanical act as an end in itself. The end became the means; the Marxist means was the substitute, the same as the end.

They sought to rid art of the object.

Absence of the Object

They were initiated by Malevitch into 'the awareness of the absence of the object', when Malevitch was a Commissar directing 'manifestations of evolution' from the International Bureau of Arts.

They were anti-art and anti-individual.

They termed art 'a physiological mechanical process'.

They made use of geometry and collage and machine tools to express 'manifestations of a collective community' for, as Trotsky said, only those materials which were the foundation of scientific and industrial organisation should provide the material for culture.

They introduced mechanics into music and removed the conductor from the orchestra because he was a director and an individual.

They gave a new meaning to art and identified themselves as a revolutionary expanding caste.

Strange that this culture pattern also describes West-intellectual 'progression'.

The variety of phenoma which has thus presented itself points to two conclusions:-

1. That there is a new breed and international caste of West-intellectual which, far from being involved in

anti-communism as claimed, is engaged to the full in Marxist-socialist ideology and practise which differs from modern Russian Communism (or Chinese) only by being a 'purer' and non-nationalistic version.

2. That the work and thought of this intellectual caste, while claiming to lead, is in fact the result of consent, not rebellion.

A World-wide Culture

The threat today is therefore of a world-wide culture in which man is absorbed into a collective materialist state.

The unified thought of this collective caste is a uniform dialectic which, though denying the Absolute, is itself absolutist, declaring to be untrue or non-existent all which is not of itself.

Its ideologies merge with economic circumstances.

Its political passwords become principles.

It aims at complete domination, using as its means the uprooted new man or proletariat.

It has destroyed the old scale of values and has instigated a new set which describes a state of general unrest as peaceful co-existence.

A state of Marxist-materialist philosophy as Christianity.

A state of collective vulgarity as civilized culture.

A state of aggression and anarchy as peaceful protest.

A system of group indoctrination as education.

The system in which man is being steadily absorbed is a totalitarian organization of the world, from which the accumulated experience of past civilization and cultures has been expelled.

The product of this system is an incomplete man who is a danger to humanity. Free thought can only be shaped by man who has not been degraded by a system.

The truth is not reassuring. It is demanding!

The disease which prevails has saturated the world body. It can no longer be localised. The cure therefore cannot consist of surgery. In any case too much has been cut away already. Man must rather be rebuilt to his original strength and *total* form so that he may have the knowledge and power to resist artificial academic and totalitarian systems.

The Nordic As An Ideal

by BYRAM CAMPBELL

Many people hesitate to accept racial theories for fear that an attempt is being made to create a false hierarchy of races. The late Byram Campbell, author of American Race Theorists, sensed the existence of this problem and here shows how the idea of "ideal" types are construed to symbolize distinct races, without necessarily implying that one type within a race is superior to another. He selects the Nordic as the "ideal" type of the White race, solely on the grounds that the Nordic represents, to a heightened degree, those characteristics which distinguish the White race from others.

It is with considerable trepidation that I deal with the subject of the Nordic as an ideal physical type. My fears spring—not from a lack of confidence in the importance of this subject—but rather the reverse. These doubts find expression in the following questions: First: Can I measure up to the potentials of the problem? Second: If not, what damage will I do? In either establishing or destroying racial ideals, we tamper with destiny. However, as this fact sinks in on me, I am reminded of Ortega's observation that *all* ideas are potentially dangerous.

In mentioning my cautious approach to the question of racial ideals, I cannot but contrast it with the reckless handling of related questions by the sponsors of the new cosmopolitanism as well as the shallow liberals who help them spread their dogmas.

I take it for granted that men, in the main, are influenced to a greater or less extent by the following considerations. First: the desire to survive. Second: to see their own line or kind perpetuated. Third: to find this line continued in a higher form. Virtually everyone is pleased when their descendents are strikingly beautiful or unusually gifted.

The pioneer in the field of race evaluations was the French Count Arthur de Gobineau, (1816-1882) who advanced a theory that Teutons (or Nordics, as we now call them) are superior to other peoples. Long before this, however, men had reacted emotionally towards Nordics, though thoughts about them had not crystalized. In art and literature the Nordic was shown with a fine stature, fine features and golden hair, and generally was an ideal type. Throughout their history, Nordics have wandered, and their appearance has often been remarked on with admiration by those people with whom they came in contact. Presumably that which is idealized is in some ways considered superior. And though we do not know precisely why the Nordic has

been idealized, I will advance a theory of my own as we proceed.

Gobineau became deeply absorbed with his belief. But as we have seen, others have been moved. The Count, therefore, falls into the class of geniuses who give a definite form to deeply-felt emotions. The beliefs expressed by Gobineau led by degrees to a literature much of it backing the superiority of the Nordic. This literature has since been largely extinguished by the rising tide of social collectivism.

Another psychological genius was the Austrian, Alfred Adler (1870-1937). He called our attention to the fact that individuals strive to become superior. Adler showed that those who cannot attain some degree of assurance in this area are apt to develop an inferiority complex. Such a complex, we should remark, may have a profound effect on the individual suffering from it, coloring much of his thoughts and influencing many of his attitudes, not only towards other individuals, but also towards society.

Putting together the two preceding ideas, those of Gobineau having to do with racial superiority and those of Adler revolving about inferiority, we find the possibility of the most intense feelings springing from race. However, there is a third factor.

The noted Scottish anthropologist and scholar, Sir Arthur Keith, came to the conclusion that race 'prejudice' is a natural emotion—inspired by nature herself, and designed to keep races apart and prevent mongrelization. Though Keith's conclusion was based on biological considerations, it required psychological insight to see the workings of nature in this field, for Keith had to go against current beliefs. That Keith was essentially right in his conclusions need no longer be questioned by those who value the truth. Keith also showed that the feelings involved are profound.

Gobineau's Theories

How true was Gobineau's theory? For the moment, confining ourselves to Caucasian or Caucasoid (as anthropologists prefer) groups, it is at least partially true. Certainly, the mass of Portuguese, who have absorbed some Negro blood, make a poor showing intellectually, wherever found. The Sicilian also appears to be handicaped. These facts, not to mention other evidence, suggest a certain increased prevalence of superiority as we move northward. When we include peoples whose racial origin has been equatorial the evidence favoring northerners becomes overwhelming. From northern Italy into Scandinavia we find high civilizations, and people capable of producing, as history amply proves, an abundance of genius. Any White man should be proud to be a member of any of these groups, though not all, by any means, of these types today conform to the Nordic ideal.

Now there are dangers in seeing our ideal only in the Nordic. Plato believed that somewhere there exist ideal forms, and that those with which we are acquainted fall short of the ideal. Is there somewhere a Nordic who best expresses ideal Nordic attributes? Nordics vary as do other sub-races. Some Nordics more closely approach certain of our ideals than do others. Aside from our sense of beauty (and this will vary with individuals) it would be difficult even historically to establish a physical basis for judging the highest type of Nordic. The Nordic is, as shown by Coon, not always blond. This is a case of different coloring showing in what is essentially the same breed. A difference in coloring is likewise often found in the American Black Bear, which is sometimes cinnamon.

In spite of these considerations, in my opinion we are heading for a period when the Nordic type will become the vogue, a new cult, with the Nordic as its ideal, will again emerge.

Absorption of Alien Strains

Let me throw light on the foregoing situation by turning to a consideration of an aspect of Christianity. After bitter conflict, Christians have found that no individual group can properly speak for all of them. Even so, Christians share a number of beliefs and attitudes. In view of this principle, it would be presumptuous for me to attempt to speak exclusively for my kind. At the same time, I cannot but express the hope that we find a means of uniting, as Christians do in some positions, in an opposition to any amalgamation with equatorial people or with any of the other major anthropoid subspecies. This absorption is the profound danger that now faces our group, and all of our sane members should unite to oppose it.

In an area of northwestern Asia we find groups of Whites and Mongolians living in the same communities but in apartness. Since this is a part of the Soviet Union, it is unlikely that these Caucasoids are unacquainted with theories of Nordic superiority. On the other hand, they have not been brain-washed as we have, so simply follow what nature suggests to them. They say to themselves; the aloofness is by mutual consent, being inspired by a *two-sided* racial 'prejudice'. Rarely do intermarriages occur. In this case, however, we are dealing with two groups each of which has a proper self-esteem. The profoundly felt and potentially explosive emotions that revolve around feelings of superiority and inferiority are not involved.

Now, the further my research has carried me into the subject of race, the more convinced I have become that to a greater or lesser extent our Caucasoid group, wherever found, faces a danger of the profoundest depth and magnitude and that if we "solve" this improperly, by amalgamating with the other major races, we will do irreparable damage to the worth of our kind. That we are nevertheless being urged to do that very thing is one of the amazing occurrences of history. Many of my readers will doubtless agree with me that irrationality is overtaking us from several directions. One must, however, see through the propaganda and refer to basic facts before he can realize how profoundly misleading is the modern dogma of biological egalitarianism.

The dark ages were ended when men became free to turn their critical faculties loose, to question the truth of the dogmas that had paralyzed their ability to think rationally for some 1,200 years. This shows that reason

—in some cases, at least—can prevail against the forces of confusion. Unless darkness is again to overwhelm us—this time to establish the belief that all races are equal—we must be prepared to justify our opinions about race and our desire for racial apartness. We must seek to preserve our uniqueness as a proper part of our racial heritage. And, though we do not presume to speak for the other major races, we believe that they should also wish to preserve their uniqueness.

How can the Nordic ideal help us preserve the right to apartness from groups which we do not wish to absorb?

Darwin called our attention to the striking fact that pigeon breeders do not wish to radically alter types—only heighten the particular qualities that set them apart from other breeds. Our fashion designers are similarly motivated. Their ideal is the aristocrat, so they represent our females as attenuated caricatures of aristocrats. Now Nordics present our White group with our peculiar characteristics in heightened form. They stand for us in our uniqueness. Add to this a certain attractiveness of the conception of a physical ideal type emanating from the Northland. Even apart from all of this there seems to be some special quality about corn-blue eyes and golden hair that gives its own coloring to man's emotions.

In pointing to the Nordic as an ideal we may establish it as a symbol of protest against the prodigious efforts of zealots for human oneness to make us into a mongrelized and nondescript group of mulattoes. As a symbolic protest against such a fate we may properly raise the Nordic to an esteemed position. In a sense, then, we point to the Nordic type as our emblem. We do not wish to be physically or spiritually sullied; and Nordics dramatically illustrate what we want to preserve.

Venice--a Classic Republic

by EDWARD LANGFORD

Robert Welch, President of the John Birch Society, created a stir with his slogan "This is a Democracy, not a Republic. Let's keep it that way." Now Edward Langford has written a paperback by the same name, published by Noontide Press, which clearly explains the meaning of this phrase. Democracy, he points out, is the ancient property of the White race, and has only succeeded, historically, amongst people of relatively pure Indo-European (i.e. Caucasian) origin. But when races become mixed, and inequality of ability appears as a result, then a Republican system of government becomes desirable, in order that power may be retained in the hands of the more capable members of society.

The slave-owning Founder Fathers of the United States Republic realized this, and established a Republic, not a Democracy. This article which is an extract from Langford's book, draws a parallel with the ancient Venetian Republic, which due to racial admixture found it necessary to abandon its old democracy in favour of a republican system of government.

The world has seen few states more successful than republican Venice. Emerging as a small but independent nation in the ninth century, Venice adopted a democratic system of government, inspired no doubt by memories of the ancient Roman system.

The old *concione,* or general gathering, which originally elected the doge was, however, eventually replaced by an assembly comprising some four hundred and eighty members, representing the six divisions of the city, thus organizing the method of government more systematically than hitherto. This Great Council elected the executive leader, the doge, who had earlier been elected by the mass of the people direct, and systematized the entire system of government, ensuring greater continuity.

Then in the thirteenth century, came another change. The fourth crusade had given to Venice a monopoly of the trade with the Levant. As a result the population of Venice was growing rapidly, and a vast number of immigrants were flowing in, citizenship was undefined, and difficult to define, there being no adequate bureaucracy to keep check on the movements of people. Realizing the evils that could beset Venice if control of the city were to fall into the hands of a vast mass of foreigners who knew nothing and cared less for the traditions of the city or its overall welfare, the leading merchants

resolved to form themselves into a close guild, ostensibly for the purpose of ensuring the exploitation of the trade with the Levant, but also for the purpose of assuming real control of Venetian politics.

Racial "Discrimination"

As a result of the establishment of this aristocratic oligarchy, the old assembly was abolished and a new Council of Ten instituted to advise and support the Doge. Membership of the Council of Ten was to be limited to candidates who could prove that a paternal ancestor had sat in the Great Council. Thus only those of Venetian blood, on the paternal side, were eligible for membership.

The fact that this was not a very scientific form of racial discrimination, does not detract from the fact that here indeed was a decision to discriminate in favor of the indigeneous population against the multitude of immigrants, so many of whom were of completely different race, attracted to Venice from Africa, the middle east and even further afield, wherever Venetian ships traded; and in fact for several centuries the policy must have been quite efficient, for although the ancient north Italian Venetian families might inter-marry with families of other European immigrants, who in physical appearance would be closely similar to themselves, there was little likelihood that any Venetian family of standing would allow any of its members, even if they wished, to marry Negro or Asian immigrants. So, the Republican system was instituted to replace the partially democratic system which had formerly existed, to protect the state from coming under the influence of the immigrant population, many of whom were non-European in race.

The moral is simple. While Venice remained a relatively pure racial community, a measure of democracy characterized its institutions, that democratic system being part of the ancient heritage of the north European peoples. But with the development of Venetian trading connections throughout the world, and increasing prosperity at home, Venice was in danger of being submerged by its immigrant population of alien race, and was obliged to resort to a republican rather than a democratic form of Government to preserve sound Government. The record of history proves that their decision was correct. Venice survived and prospered, long after the mass of its population was lost in miscegenation, and became a mere rabble. The Government remained in the hands of the families of native European origin, even though the populace became mongrelized by African and Asian immigrants. To be sure, they committed a serious blunder in allowing the immigrants in at all, but in those days race science was unknown, and bureaucracies undeveloped, so that control would have been difficult to enforce. The fact remains, that the republican system of government preserved the prosperity and good government of Venice for centuries, when a democratic system would have resulted in a speedy introduction of misrule.

America today has the same problem as ancient Venice. Her prosperity means that people from all races throughout the world are anxious to migrate, legally or illegally, to this country, where they will shortly outnumber the original European population which they are already attempting to mongrelize. Fortunately this is already a republic. Let's keep it that way!

The Fall of Ancient Rome

by ROGER PEARSON

What causes the fall of civilization? Some people have advanced cyclical theories, which have no substance in causal fact. Since Darwin, however, Race Scientists have taken the view that the most common cause of the decline of a civilization is a change in the biological character of the people. Thus, race-mixing, especially when the mixture is with a race of different or inferior ability, can and almost invariably does, bring about the downfall of civilizations. Here Roger Pearson follows the analysis of Professor Hans F. K. Gunther, to show how a racial change accompanied, or more properly, preceded, the decline of Imperial Rome. This article is an extract from the paperback entitled Early Nordic Civilizations, now published by Noontide Press.

Anthropological and archaeological research reveals that during the Neolothic period Northwest Europe shared a common culture with distinct and characteristic forms which corresponded to a definite racial type. Southern Scandinavia and northwestern Germany appear to reveal the earliest traces of this culture, while the oldest Nordic remains in central and southern Germany, and in the British Isles, show that these countries were settled by Nordic peoples at a somewhat later date.

Unfortunately the record of the earliest period of outgoing migration from this area is difficult to follow, since for a period of time the practice of body-burning prevailed, and the old saga of Beowulf tells us that the corpse of this great English hero was burned and not buried; but archaeology makes it possible for us to trace the Nordic migrations, even during the body-burning

period, by the styles of building, ornament and technology which were left for us in the soil as Nordic culture spread throughout Europe. We can now see the Early Nordic peoples of the Neolithic Age moving steadily southwards in a broad stream from central and south Germany to the Balkans. With them goes the rectangular house, and the journey is traced in heavy panoply: strongholds mark its way. The word now is not merely peaceful penetration but conquest. So it is that Troy, on the Hellespont, is reached by them; so Mycenae and Tiryns are reached through Thessaly and Boeotia. . . . Into Italy the Italic-Nordic streams came first along the road from Valona into the Po and Tiber country. Only much later, in the Hallstatt period, however, did Nordic nations enter into Britain, France and Spain in the west. But in these movements, all alike starting from the same center, we behold our continent becoming Indo-European.

The Nordic Folkwandering

The Nordic tribes that took part in this early folkwandering were many. The Nordic Phrygians went to Troy and Asia Minor; their close relatives the Keltic-type, Nordic Hellenes to Greece; the Nordic Italics (Italians or Romans) to Italy; the Nordic Kelts to France and Spain. To all these lands they brought their Indo-European languages (for Latin and Greek were also Indo-European tongues) and established themselves as a ruling class, usually over a numerically superior Mediterranean or Slav people.

Thus the builders of ancient Rome were the Nordic-Italic tribes which gave Italy its name, and as long ago as 2000 B.C. pile lake-dwellings in upper Italy show that a migration from north of the Alps had taken place. The immigrants burned their dead, and the pottery and burnings both point to a Nordic background. The lake-villages were laid out in regular patterns, similar to the later *Roma quadrata,* and there were apparently rituals connected with the bridges which led from the land to the villages, which are perhaps reflected in the title of "pontifex" for the chief priest in Rome.

The main Italian migration which led to the foundation of Rome, however, came later during the Bronze Age. The pottery again shows that central Germany must have been the original home of these people, and the Latin language, which is closely akin to the Keltic group, is also Indo-European. The Italians appear to have entered Italy over the Eastern Alps from Austria, and then moved down the centre of Italy, skirting the firmly entrenched Etruscan state. Relatively few in number, they were organized on a simple and stern warrior's code, and the Latins appear in many ways to have been more Nordic than the Hellenes, certainly in their greater earnestness, the Roman *gravitas* and *virtus*, and the greater freedom for women.

The earliest Italian records tell of the legendary wars with the Etruscans, when Horatio kept the bridge, and saved Rome, and also of the slow extension of nationhood between the various Italic tribes, the Umbrians, Oscians, Sabellans and Sabines. We hear of the Oscian love of fighting, and the truthfulness and feminine chastity of the Sabines. The oldest constitution reveals a class system based on race: the 300 Patricians who make up the Roman Senate represent the 300 families of the Latine and Sabine tribe of the Nordic conquerors, whereas the Plebeians correspond to the subject Mediterranean-Alpine population, with Dinaric and Hither Asiatic elements, and the descendants of the Ligurian-Iberians. Marriage customs are different in the two groups, and although the Plebeians appear to some extent to have retained mother-rights in inheritance, the Nordics adhere to paternal lineage. The fair Romans had the proverb, quoted by Horace (Sat., i. 4, 85): *:hic niger es; hunc tu, Romane, caveto;* He is black, beware of him, Roman.

The oldest element in Roman Law is the Twelve Tables, and in this we find provision for the killing of misshapen children. The later Roman Laws strove also, without forgetting the eugenic ideal, to raise the number of children. Even then Seneca wrote, "We drown the weaklings and misshapen. It is not unreason but reason to separate the fit from the unfit." But before that, in 445 B.C., the first element of decay had already appeared, when the law, the *Lex Canuleia de Connubio* permitted marriages between Patricians and Plebeians. Until this law the children of mixed descent went always to the Plebeian stock, thus tending if anything to spread Nordic blood amongst the Plebeians. This was the *pars deterior,* or the "worse hand" as old German laws called it. Now, instead, the blood of the Plebeians was to mingle with the Nordic upper classes. This was the first step in the downfall of Rome, sure to bring evil even though its effects were slow.

Patrician Losses

The history of the Roman constitution pictures the change in racial stratification of the Roman population, as power passes steadily into the hands of the Plebeians. The wars with the Nordic Kelts were borne by the Nordic Patricians the most. From the Patrician class came the soldiers and the administrators of the conquered territories. Cato (d. 109 B.C.) was the type of true Roman, born from the high nobility, with lofty aims, a complete patriot, a statesman and a general. According to Plutarch and a satirical poem he was fair-haired and light-eyed. But in his time Nordic blood was already running thinner. The old Roman names are still chosen—Fulvius, Flavus, Rufus and others denoting coloring, and of two kinsmen one is called Niger (the dark) and the other Rufus (the fair) to discriminate between identical names. But after the Punic Wars all the old Patrician families were said to have vanished, but for a dozen or so.

In the civil wars Nordic blood was spilt lavishly. Marius, leader of the Plebeians, after his victory over fair-haired and light-eyed (Plutarch) Sulla, had many leading members of the nobility executed, and Sulla afterwards took similar vengeance on the leaders of the Plebeians, amongst whom, due to the operation of the old marriage laws, a considerable amount of Nordic blood must have spread. Another blow was the disappearance, outside the city, of the yeoman Nordic peasantry in the entire area of Italic settlement, with the import of cheap corn from the colonies. It is generally in the country, in

contact with Nature and the land, that Nordic blood keeps fittest and survives the longest. The fall of the Republic was the fall also of the last of the Patrician element. Bled of its Nordic class, the Republic gave way and the government passed to a series of autocrats, purporting to have the sympathy of the Plebeian masses, whose support they won often with "bread and circuses." Imperial rule in Rome took on the cloak of Oriental despotic magnificence, but it was merely a splendid cloak hiding a mouldering body.

Corruption Appears

The old Republican nobility were replaced by a new moneyed nobility, the *equites*, who thrived on financial speculation and lived in great personal luxury. Their example was the beginning of moral decay, and while their financial power ground down the freeman, the officials were corrupted by their bribes. So Caesar commented (*Gallic Wars i.* 39, 40), and Vergil protested that a new race must come down from heaven if the situation were to be rectified. As the old Italic blood died out, the administration began to fear for the recruitment of the legions. Censor Mettellus had in 131 B.C. demanded legal sanction to oblige citizens to marry. Caesar, Augustus, Nero, Trajan and Hadrian provided for rewards to parents of numerous families. But without success, the effects of war were not made good; and to fill the empty spaces foreign blood flowed into Italy. As in modern days, the inferior appeared to have the higher birth-rate, and as a result the last days of Rome are repulsive. Pliny noticed this, and pointed out that in the early days of Rome, there had been little need for physicians. There came also a proverb, "A crooked countenance is followed by crooked morals" (*distortum vultum sequitur distortio morum*). The blood of hundreds of thousands of slaves, mostly from Africa and Asia, turned Imperial Rome into a racial morass, and finally citizenship was extended to all freemen living within the limits of the empire. This last low was published under the infamous Caracalla (A.D. 212), the son of an African slave and a Syrian woman, a notorious criminal degenerate.

The larger part of the Roman population must, by the birth of Christ, have been Mediterranean-Dinaric-Alpine. Caesar, who was himself tall and light-eyed with Nordic features, compares the Romans with the Gauls of that age, indicating how short the Romans were by comparison, and mentions that the Keltic Coritavi of modern Lincolnshire were blond in youth, and by comparison tall, for the minimum height of the Roman soldier had by that time been brought down to 1.48 metres. When considering height, however, we must recollect that this is determined not merely by heredity, but by diet and health in infancy.

Many of the more noble and thoughtful men who survived turned to Stoicism, in dislike of the sophistry and falseness of the age; Cicero's *De Officiis* gives a Nordic spirit to those few noble men who struggled on. But Stoicism was without hope in its philosophy, and in consequence militated against marriage. These last strong figures of ancient Rome were lonely, and many were in fact banished and executed. But for the fact that new Keltic and Nordic blood was seeping in from France and Germany, to give Rome a backbone of strong legions, and later on even administrators, the collapse of this repulsive charade would have been spontaneous.

A number of the later Emperors who strove to hold the disintegrating and festering empire together were of immediate German origin. The first of these was Maximinus Thrax (A.D. 235-238), the son of a Goth man and an Alan woman, both Nordic peoples. According to every record he was of giant stature, strikingly handsome, and dazzingly fair. Valentinian I (A.D. 375), was also of "barbaric" blood, with tall stature (in relation to the Plebeians who would seem very short by modern English or German averages), fair skin, blue eyes and light hair. With the influx of German mercenaries to the legions, it became possible to raise the height of the army in the fourth century to 1.65 metres, and for the Guard to 1.72 metres. Textullian portrays, perhaps with some exaggeration, the revival of life in the Empire following the new German or Gothic influx, which became especially marked with the Gothic conquest and rule of Theodoric. "The world strides on from day to day," he writes, "Now there are roads everywhere, all is looked into, all is busy. Estates have taken the place of ill-famed wildernesses, forests are held in check by sown land, swamps are drained dry, wild life is driven back before the herds, sandy wastes are sown, there are more towns than there were once huts."

But the old Romano-Nordic power and lineage was gone, for Textullion wrote in the last days of the old empire, already mingling with the beginning of the Middle Ages. The invasions of Odoacer (A.D. 476) and Theodoric represent the fresh wave of Teutonic conquest which was to usher in the Middle Ages and to set the pattern for the modern nations of Europe today. Rome itself had become a racial morass which was despised by the new conquerors, a mob in which only now and then would Nordic characteristics reappear. It was the rabble which made Jahn say: "The purer a people the better; the more mixed it is the more it is like a rabble." Amongst all this the Christian state church now built homes for the poor and protected the lowest from the law. But in doing so it made the propagation of the mentally and physically weak possible, and "with much good has also come much evil."

Painted Statues

Despite all this, the ideal of beauty remained Nordic to the end. Up to the second century A.D. Roman portrait busts were painted, the hair often showing remains of paint which was of a light brown color, and the features quite frequently Nordic. It may be, however, that the idea of light-coloring for the hair was deliberate, as coloring is usually the first thing to change with darker admixtures, and the light hair coloring is more frequent than the Nordic features, light-coloring could therefore be deliberate to give an aristocratic impression.

From the point of view of individual choice, nevertheless, anyone amongst the nobility who had dark hair liked to hide it, and Juvenal tells us (Sat. vi, 120) that

Messalina hid her black hair under a fair wig, while the rich new Plebeians bought fair hair from Germany to make wigs for their wives and daughters, and give them the "noble appearance" which Vergil gave to the blond Mercury, Turnus, Camillus, Lavinia, and even Dido, the Phoenician. Ovid mentions the custom of fair wigs, Martial, Lucan and Pliny give methods of dying the hair blond. Even half-African Caracalla wore a blond wig and walked around in Germanic garb. Both Horace and Vergil's ideal of beauty is the Nordic, and Ovid paints Romulus and Remus as fair. Apuleius born of parentage in an African colony, calls himself slender, tall and blond, and follows Platonistic philosophy.

Most of the sculptures representing Romans also show Nordic features, a narrow face, long head, sharp chin, and the famous "Roman nose," though again, how far did the sculptor err in favor of traditional ideas of beauty with the intention of flattering? Marcus Antonius, Caesar, Galba, Vespasian and Trajan were all praised for having the handsome "High Mountain Form" forehead, the high brow which is so typically Nordic. It is an irony that the racial characters that once qualified the whole race, should remain the ideal of beauty amongst the rabble of aliens, ugly in their heterogeneous confusion of characteristics. But such was the case in Rome. The memory of the Heroic Age was eagerly seized by all who could take power, by fair means or foul, but that age could not be recaptured, and despite the temporary improvements effected by Germanic conquerors such as Theodoric, the racial material on which they had to work was of little value, and their efforts bore no fruit after their own demise.

Science & Insight

The Search For Status

by SIR ARTHUR KEITH

At what stage in his exodus from a simian to a human state man began to give names to living and to dead things, we do not know, but I am to assume that in the primal groups of humanity, whose evolution has been discussed in the preceding essays, each individual of a group had a name, and so had each group. I am also to make the further assumption, on grounds to be brought forward in this essay, that each individual of a group was keenly conscious of the place or status he held in his group, and that each group strove for a high place in the rank of groups. My main purpose is to show that this human urge for betterment in place and in rank, on the part of individuals and of groups, is a chief force in keeping the wheels of evolution turning; indeed, *there is but one stronger force, the urge for life itself.*

A consciousness of status is not confined to human circles; it is found in all social communities of the higher animals, particularly in the order to which man belongs—the Primates. The Scottish philosopher Thomas Reid (1710-96) observed[1] that in "a herd of black cattle there is rank and subordination. When a stranger is introduced to the herd he must fight everyone till his rank is settled. Then he yields to the stronger and assumes authority over the weaker." In recent years psychologists have greatly extended our knowledge of the part played by ordination in social groups of all kinds of animals.[2] In a brood of chicks, superiority is settled by "peck-rights"; some, by their courage, pugnacity, and pertinacity, succeed in establishing an admitted dominance, but in most cases the struggle is renewed with varying fortune from time to time.[3] Dr. C. R. Carpenter[4] studied the behaviour of the American Howler monkeys (Alouatta), which were living in a state of nature in their native forest; there were eighteen animals in the group. He observed that each had its rank and place in the group, determined by repeated contest—sex and age being dominant factors.

Anthropoid Status-Seekers

The monkeys of the Old World, especially baboons and macacques, are infinitely more unmannerly and brutal in their fight for status than the gentler monkeys of the New World. The rhesus macacque, for example, seeks to intimidate opponents by means which are "ruthless, cruel, and selfish." Dr. Carpenter also made the important observation that there was a drive for dominance by one group of rhesus monkeys over other groups, the mastery going to the group with daring male leaders.[5] Professor Hooten[6] describes the chimpanzee as "a rugged individualist"; he is resentful, jealous, and competitive—qualities which are useful in the search for reputation. The young play at wrestling and fighting, preparatory to the real struggle for rank which is in full swing in groups made up of animals varying from four to six years. In the animals most nearly related to man we find self-consciousness, self-respect, with a desire to be esteemed or valued, in a more or less rudimentary form, whereas we must assume that humanity, even in its pre-human stage, had all these qualities greatly strengthened and, as acces-

sories, a powerful artillery made up of those qualities, such as the spirit of emulation, jealousy, and competition, which vindicate the claims of personal vanity for recognition.

Even among chimpanzees, the most social of anthropoids, rank and reputation are established by the use of physical force. Dr. Yerkes,[7] after noting that the chimpanzee begins its search for dominance in childhood, sums up his prolonged study of this animal by saying that the demand for "priority of rights is almost the major factor in the life of the mature animal" and constitutes a mode of behaviour which "ensures individual effectiveness." Now, it must be admitted that the simian mode of establishing superiority by the use of physical force still prevails in human societies, both civilized and uncivilized. Schoolboys and grown men still resort to fisticuffs to settle "priority of rights." Personal honour, when duels were in fashion, was vindicated by a resort to lethal weapons. In recent years we have seen minor political parties in Russia, Italy, and Germany establish dominance by a systematic exploitation of the brutal methods of physical force. Independent groups, tribes, and nations still use force, in the form of war, as a means of status. No doubt, the methods of physical force were employed in primal groups of human society, both to settle individual rank within a group and to establish superiority of one group over another.

The Bar of Public Opinion

In a human society, in comparison with one which is simian, the quest for status has entered an altogether new and extended sphere of influence. This has been brought about, first, by the establishment of a bar of group or public opinion, at which questions of individual status are being judged and noted day by day; conduct is being observed; memory has become armed with words. Secondly, within a human society the "code of enmity," so rampantly practised between the individuals of a simian group, is largely suppressed, its place being taken by the "code of amity." The member of a group who would win the good opinion of his fellows must observe and practise the code of amity. In this way a human society is strengthened both morally and physically. The third important difference between a human and a simian society lies in the fact that the antagonism of one simian society to another is passive rather than active, whereas between human societies the opposite is the case—antagonism, obeying the code of enmity, practises warlike deeds. At the bar of group opinion such warlike deeds are judged as honorable. Hence the ideal member of a primitive human group is the thorough-paced dual-codist—the man who wins a reputation for being a lamb at home and a lion abroad.

In this essay I am concerned, not with the psychology of status, but with the part which it plays in securing the welfare and survival of individuals and of groups of primitive humanity. In such primitive societies the search for individual recognition is usually attended by advantage to the group as a whole. This was realized by Hume in the following passage:—

> "Self-love is a principle in human nature of such extensive energy, and the interest of each individual is, in general, so closely connected with that of the community, that those philosophers were excusable, who fancied that all our concern for the public might be resolved into a concern for our own happiness and preservation."[8]

The tribesman who works to exalt the name and fame of his tribe is rewarded by an advance of his own name and fame. The same bias which makes him exaggerate his own worth, and so gives confidence in himself, leads him to magnify the importance and power of his tribe; pride in self has its counterpart in pride of tribe or patriotism. In these, and in many other ways, the search for status, both for the individual and for the group, was, and is, woven into the texture of tribal life, giving zest and urge to activities of individuals and of groups.

The Australian aborigine is vain and fond of praise;[9] with him, precedence counts for much;[10] each tribe claims preeminence over all the others. Primitive peoples speak of themselves as being "the people"; the Hottentots, for example, call themselves by a name which means "the men of men"[11] or the "real men,"[12] and many similar instances might be cited.[13] The Somalis in Kenya refused to pay taxes unless they were given the status of Asiatics.[14] The children of Israel regarded themselves as "the chosen people"; when their name and fame reached the kings of Canaan "their hearts melted, neither was there spirit in them any more, because of the children of Israel"—an illustration of the power which status can give to a people. The Arabs regard themselves as the noblest nation; all others being barbarians—a self-estimate very similar to that made by the ancient Greeks. A Chinese minister of education exclaimed, "How grand and glorious is the Empire of China, mother of the grandest men in the world."[15] Emerson ascribed "a sense of superiority" to the people of England, a trait in which his own people of the United States are not now lacking. The late Lord Curzon, in 1931, declared that the British Empire was "the greatest instrument for good the world had ever seen," while Joseph Chamberlain held the opinion that "the Anglo-Saxon was to be the predominant race in the history of civilization."[16]

Search for Power

A belief in future greatness is said to be a source of strength to a people. A search for power is the devouring desire of nations as well as of individual men; status, as given by power, is now measured by the number of army divisions a people can muster in the day of battle, but in the springtime of man's evolution the power or status of a group was measured by its manhood. When we note the early age at which the quest for status begins in human life, its innate character, its universal prevalence among all living peoples, civilized and uncivilized, can we doubt its presence and its activity among the primal groups of humanity? The search for power, we may assume, determined the destiny of ancient groups just as it now determines the destiny of nations.

At this present time most philosophers assume that the aim of existence is to permit every child born into the world to develop to the full its inborn qualities amid the circumstances provided by the society into which it is born. We may say the same of human groups; they exist in order to develop their collective qualities as teams amid the circumstances of their time. Now, it has been observed that whenever matters relating to the life or to the welfare of individuals or groups come up for decision human passions are aroused—passions which are felt as being painful. Vital matters refer to the destiny of individuals or of groups, and have therefore an evolutionary significance. The pursuit of status leaves a trail of passion in its wake, as indeed competitions of all kinds are apt to do. Ambition is at the root of man's wish to excel; emulation, jealousy, envy, and covetousness are its attendant furies. "Emulation," wrote Hobbes, "is an endeavour to enforce our ability in competition," while envy is "competition with ill intent." The same author defines ambition as "desire of office or precedent," and notes that it gives rise to the same ill-feeling as covetousness.[17] All these qualities were regarded by the Scottish philosopher Reid[18] as "given by our maker for good ends"; the desire to excel, he regarded as "the god within us."

Relative Authority

There is another important service which the search for status renders to groups of primitive humanity; it helps to knit the members of a group into an organized unit. Let me illustrate its manner of working by citing a description which W. H. Hudson gave of the organization of a pack of semi-wild dogs:—

> "But from the foremost in strength and power down to the weakest there is a gradation of authority; each one knows just how far he can go, which companion he can bully when in a bad temper or wishing to assert himself, and to which he must humbly yield in his turn."[19]

In a group of human beings, who have to spend their lives as members of the same small society, the search for status leads to the establishment of the relative authority of each individual, and thus knits the society into an organic whole. I do not know of anyone who has made a census of a tribe to discover the distribution of self-assertiveness among its members, but if it were made, I should expect to find a normal curve of distribution—the self-assertives falling to one end of the curve, the "deferentials" or "submissives" to the other end, while the great central area would be filled by those in whom both of these qualities are present in varying degrees. The process of ordination—that is, the search for status—combines these holders of diverse qualities into a workable society.

So far I have been discussing man's desire for status as seen in primitive groups, in which there is no division into class or caste, all being parts of one texture. With the coming of civilization and the detribalization of peoples, individuals became freed from group control, and were thus at liberty to indulge their desire for status to a degree unknown in the primal world. Social conditions in the civilized or post-primal world are well illustrated by the following quotation from the *Wealth of Nations:*—

> "The principle which prompts us to save, is the desire of betterment of our condition, a desire which, though calm and dispassionate, comes with us from the womb and never leaves us until we go into the grave."[20]

This desire for betterment, aided by the accumulation of wealth and the greater freedom of the individual, led to the stratification of modern populations into classes. Man's desires always turn him towards the class above him and away from the class below him. He is pleased when ranked above his claim, upset when placed below it. The castes of India are of the nature of tribalities; like tribes, they struggle for status, treasure it, and are proud of it.

I have said nothing of the dignity of man, nor of family pride, nor of high birth, although all of them have a place in the search for status. No doubt if men were free to choose they would claim descent from beings which were ranked above them. The ancient Greeks gave their heroes a divine paternity. The people of Japan assigned a divine origin to their emperor. If mankind were guided purely by feeling, it would infinitely prefer the Mosaic narrative of man's creation to Darwin's account of his evolution. Many souls shrink when they think of the number of purely animal functions which are at work in their bodies; they seek to forget such things or to hide them. Nor is this aversion to animality merely a prejudice of the civilized mind; a native will reprove his fellow by comparing his manners to those of a beast. I do not seek to explain this widely spread aversion on the part of men to be classed as an animal; my reason for mentioning it now is that I believe it weighs with some anthropologists when they set out to trace man's evolutionary history. They give him a line of descent which frees it from all entanglements with the lines which lead to anthropoid apes and to monkeys.

REFERENCES

[1] Reid, Thomas, *Essays on the Active Powers of Man,* 1788, Essay 3, ch. 2, p. 175.
[2] Allee, W. C., *Social Life of Animals,* 1939, ch. VI.
[3] *Ibid.*
[4] Carpenter, C. R., *Trans. N.Y. Acad. Sc.* 1942, ser. 2, vol. 4, p. 248.
[5] *Ibid.,* p. 255.
[6] Hooton, E. A., *Man's Poor Relations,* 1942, p. 17.
[7] Yerkes, Robert, *Chimpanzees: A Laboratory Colony,* 1943.
[8] Hume, David, *Essays and Treatises,* 1772, vol. 2, p. 283.
[9] Westermarck, Ed., *The Origin and Development of Moral Ideas,* 1906, vol. 2, ch. XXXII.
[10] Spencer and Gillen, *Across Australia,* 1912, vol. 1, p. 388.
[11] Westermarck, Ed., see under reference 9, ch. XXXII.
[12] Smith, E. W., *Jour. Roy. Anthrop. Inst.,* 1935, vol. 65, p. 1.
[13] Davie, M., *The Evolution of War,* 1929, p. 122, and Appendix A. See also Westermarck, under reference 9, chs. XXXII-XXXIII.
[14] *The Times,* August 13, 1932.
[15] Summer, W. G., *Folkways,* 1906, p. 14.
[16] *Nationalism: Report of a Study-Group,* 1939, pp. 187, 188.
[17] Hobbes, Thos., *Leviathan,* pt. 1, ch. 11.
[18] Reid, Thos. See under reference 1, Essay 3, pt. 2, ch. IV.
[19] Hudson, W. H., quoted by Dr. Carveth Read, *The Origin of Man,* 1920, p. 45.
[20] Smith, Adam, *The Wealth of Nations,* bk. 2, ch. II.

Books

SUPPRESSED INFORMATION

By Edward Langford

OPEN OCCUPANCY vs. FORCED HOUSING Edited by Prof. Avins, B.A., Ll.B., Ll.M., M.L., J.S.D. The Bookmailer Inc., 232 East 35th St., New York 16, N.Y. 316 pages with index. Clothbound $6.

It is not often that one has the opportunity to review, or purchase, for that matter, a book which has been suppressed. However, we have one here, in the case of *Open Occupancy*. The editor, Alfred Avins, was formerly Assistant Professor of Constitutional Law at the Chicago-Kent College of Law, and the material, comprising an enormous quantity of research information collected over a period of years, was originally set into print for publication in the Chicago-Kent Law Review. Two federal judges, four retired State Supreme Court Judges as well as law professors, social science professors and many others contributed to this extremely well documented work, and in one instance Professor Avins even had to sue a public body to obtain the statistics needed for a footnote. But the April 1963 issue of the Chicago-Kent Law Review, in which it was to have been published, never appeared. The reason, the College Board of Trustees decided that the symposium should be suppressed, and $2,500 worth of printing plates were destroyed, Professor Avins being dismissed from his post on the faculty for producing what was regarded as an anti-integrationist publication.

Far from being defeated by this high-handed action, the symposium still appeared, thanks to an Author's Committee, comprising a dozen or so of the most reputable academic and professional minds of the present day: and this is the book which we now have before us.

Freedom of Choice

Possibly the most important chapter, from a moral or philosophical point of view, is that by Professor Avins himself, entitled *Freedom of Choice*, wherein the ethical implications of so-called Anti-Discriminatory legislation are analyzed. Here it is clearly shown that such legislation is a denial of the freedom of choice, and as the author expresses it: "In a democracy people make up their own minds. It is a basic premise that Freedom of the individual has implicit in it, as an absolute, the freedom of association."

But most of our readers, we expect, are already quite clear in their own minds as to the moral issues involved, and will be more interested in the facts it contains on trends in White and Negro housing, and in particular as to the movements in the price of houses in White areas after the first Negroes move in.

Fall in Prices

Supported by sketches from detailed studies in Chicago and other towns, *Open Occupancy* provides detailed statistics as well as individual case histories. Many factors are involved, but in Chicago it was found that the immediate panic which occurs on the arrival of the first Negroes, send prices down by anything up to 30%, since White buyers stop buying, and the immediate demand from Negroes is not large enough to take up the large number of houses which are put on the market. Negro buyers are also handicapped in their ability to obtain mortgages, due to their poor payment record.

The houseowner who finds himself caught in such a situation, can, if he chooses to live in a Negro district, stay on for two or three years, after which time property values may rise again partly, once the initial panic selling has passed over, but he will find that no more Whites move into the area, only more and more Negroes, and even at its best the price will not usually rise to its former peak. There is also the danger of staying on too long, for if the district goes Negro too fast, it may cease to be the target, even, of the middle class Negro, and then property values will slump even lower, with no hope of eventual recovery. The problem is indeed serious, but Prof. Avins' symposium presents a fair and honest appraisal of the complex circumstances which govern the property market under such conditions.

For this reason the editors have selected this book for the November Western Destiny Readers Club choice. We recommend it as essential reading, whatever your views might be on race.

ECHOES OF STODDARD

By Edward Langford

THE CHALLENGE OF COLOR, by Alfred Drew. Federation for Constitutional Government, P.O. Box 50086, New Orleans, 70150. 134 pages. Paperback $1.25 (inc. postage).

A generation ago, American opinion was dramatically vitalized by Lothrop Stoddard's *The Rising Tide of Color* which sold in tens of thousands of copies, and played an important part in influencing the minds of those who shaped immigration policy.

Stoddard emphasized the disparate birthrate between the races of man, and accurately predicted the disastrous conditions of the present day, when any effort to strive for the preservation of one's own racial identity is coming to be regarded as a virtually criminal act.

Alfred Drew's new book is strongly reminiscent of Stoddard's great work, and deserves the same widespread success. The circumstances, however, are now so changed that this is more than can be hoped for. Nevertheless, the book is of substantial importance, and deals with the problem of the "rising tide" of color in a dignified and presentable mannner.

Summarizing the racial reasons behind the decay of ancient Egypt, and the slow paralysis of Aryan India, the repeated link between political instability and miscegenation is traced through several societies, until we come down to the present day, which is subjected to a penetrating analysis. Mr. Drew has supported his arguments by a considerable amount of statistical data, and the publication is a valuable addition to anyone's library.

NATURAL SELECTION

By Ian MacNish

STUDIES IN GENETICS by H. J. Muller. Indiana University Press. Pp 618 with diagrams. Clothbound $4.95.

Liberals have endeavored, by selective University appointments, to fill the academic world with Professors of Anthropology, Genetics and even Eugenics, who strive after the fashion of Lysenko, to conceal the implications of heredity as a factor in the political life of man. This does not mean to say that there are not academic leaders enough who follow the truth, but their works seldom receive the publicity which is given to others, such as the Liberal Ashley Montague, who endeavor to dress up the findings of science in clothes which suit the political convenience of the Liberal Establishment.

Professor Muller is one of the leading names in the field of genetics, and the collection of his works published under the title of *Studies in Genetics* is a valuable contribution to true scientific knowledge, and should be a part of the library of all who wish to keep themselves informed on matters of genetic science. As Dr. Lederberg says in the foreword: "Students who, like myself, have not had the fortune to study with Muller will find this collection a special benefice . . . It is not easy to find an original thought which has not, in some way, been anticipated here."

SPECIAL OFFER

Readers have a unique opportunity, which will not be repeated, to obtain a clothbound copy of *Open Occupancy,* as reviewed above, at the specially low price of $4.50, instead of $6.00. For full details, see the WESTERN DESTINY READERS' BOOK CLUB Coupon inserted with this issue of WESTERN DESTINY.

Back files of RIGHT may be purchased from LIBERTY & PROPERTY, Inc., P.O. Box 180, San Francisco 1, California:

Complete file, No. 1 thru 60 ..... $15.
File complete except for No. 5 missing ..... 11.
File complete except for Nos. 5 & 1 ..... 10.
File complete except for Nos. 5, 1 & 26 ..... 9.
File complete except for Nos. 5, 1, 26 & 10.... 8.

RACE AND SOCIAL REVOLUTION
Twenty-one essays on
Racial and Social Problems
By BYRAM CAMPBELL
263 Pages Hard Cover
$3.00
THE NOONTIDE PRESS, P.O. Box 76062
Los Angeles 90005

EARLY CIVILIZATIONS
of the Nordic Race
by Roger Pearson
following the work of Prof. Dr.
Hans F. K. Günther
$1.00
THE NOONTIDE PRESS P.O. Box 76062
Los Angeles 90005

THIS IS A REPUBLIC;
NOT A DEMOCRACY

Let's Keep it That Way!

Yes! That's the title of Edward Langford's new paperback. Not quite sure what that important slogan really means? A clear explanation is now available to you, for the first time. Price $1.00.

THE NOONTIDE PRESS, P.O. Box 76062
Los Angeles 90005

BOOKS FOR YOUR LIBRARY

ALL PRICES INCLUDE POSTAGE

A New Theory of Human Evolution, by Sir Arthur Keith, the book that patriots have been looking for. 1949, 451 pages, Clothbound $4.75

Take Your Choice, Separation or Mongrelization, by Senator Theodore Bilbo, long out of print, but some copies have been located. 1949, 330 pages ....1 copy $5. 3 copies $12.00

A Life History of our Earth, by H. S. Bellamy. A scientific study which illustrates many hitherto inexplicable aspects by reference to ancient remains and monuments. 1960, 272 pages, Clothbound $4.75

The Prison Life of Jefferson Davis, by Col. J. J. Craven, Davis's physician tells of the life and personal opinions of the President of the Confederacy. 377 pages, Clothbound $5.00

Prisoner of Peace, by Rudolph Hess. Personal and intimate story of the life and views of Hitler's right hand man, taken from the letters to his wife while in prison. Clothbound $2.50

Promise to Pay, by R. McNair Wilson, the simplest and most fascinating book yet written on Money, exposing the international money game. 120 pages, Clothbound $2.25

Manacles for Mankind, by Mark Ewell, reveals the conspiracy against the Free World operating behind the leftist controlled U.N., U.N.E.S.C.O., using *your money.* 104 pages, Clothbound $2.25

Waters Flowing Eastward, by Mrs. L. Fry, shows that the world upheaval over the past twenty years has not been accidental, but results from the cooperation of Capitalism and Communism, of Washington and Moscow. 250 pages, Clothbound $4.25

Fifty Years in Palestine, by Miss Frances E. Newton. The story of a conflict told by an English woman who became known as "Mother of the Oppressed." 328 pages, Clothbound $3.25

Unconditional Hatred, by Captain Russell Grenfell, R.N. A study of the propaganda against Germany which was responsible for the last war. A penetrating analysis. 284 pages, Clothbound $4.25

Order from *"Sons of Liberty," Box 1896 Hollywood 90028, Calif.* For free list of Rare, Used and Hard-to-find books, please enclose 25 cents to cover postage and handling.

WESTERN DESTINY
P.O. Box 76062
Los Angeles, Calif. 90005

Second-class Postage Paid
at Los Angeles, California

THE NOONTIDE PRESS

P. O. BOX 76062 **LOS ANGELES 5, CALIF.**

Booklist

Anderson, E. L., Ph.D.: *Cultural Dynamics* (6 page pamphlet)	10 Copies	$1.00
Bradshaw, Brian, A.R.C.A., *Communist Infiltration of Western Culture* (booklet)		0.50
Campbell, Byram: *American Race Theorists* (151 pps., clothbound)		3.50
Campbell, Byram: *Race and Social Revolution* (262 pps., clothbound)		3.00
Hubbard, Bela, Ph.D.: *The Hybrid Race Doctrine* (16 p. booklet)	5 Copies	1.00
Langford, Edward: *This is a Republic, not a Democracy* (booklet)		1.00
Pearson, Roger: *Eugenics and Race*		1.00
Pearson, Roger: *Ancient Nordic Civilizations*		1.00
Putnam, Carleton: *Race and Reason* (125 pps., 1961, Paperback)		2.00
Stoddard, Lothrop: *The Revolt Against Civilization* (268 pps., Paperback)		1.50
Varange, Ulick (Francis Parker Yockey): *Imperium* (670 pps., 1963)		6.00
First National Directory of 'Rightist' Groups, 5th Ed., (1965)		3.00
The Mankind Quarterly (Scholarly ethnological review) 1 year		4.00
WESTERN DESTINY Magazine. One year subscription		5.00
WESTERN DESTINY, 1964 bound volume		7.00

PURCHASES OF $3 OR MORE ENTITLED TO FREE *Cultural Dynamics* AND *Hybrid Race Doctrine*